M 1889

Tuesday, July 21, 1970

Barn Group I

[redacted] Must Remain in Transcription Room

MR. NYLAND: As you know, we're in the 1800 series, and ever since the beginning, I've been trying to think - with the numbers - what happened in that year. Because 1800 happens to be the particular century I was born in, and now we are at the eighteen hundred and eighty-nine. I've been thinking, what happened in 1889? And all I can come up with is two birthdays today and of course that has a significance but I cannot really connect it. The last meeting, Sunday, 1888, that was the year of the big blizzard, as you probably remember, or none of us were alive at that time. I--I wasn't. But then, tomorrow, 1890, I say, Ah! That was the year I was born in. So - do we have a special significance for such things? Are there little things in one's life that you connect up with something else? When you look at yourself and your own experiences and of course the

different thoughts you have in thinking about yourself as you are and then trying to trace what were the causes of your thoughts, the causes of what you are as a feeling person, the influences one has lived under and which have left a--a mark, lasting, sometimes - sometimes tracing it back to very early age, perhaps tendencies or things that were told to you, that stick with you, and here you are in a conglommeration of all the different manifestations of your personality and when one thinks about oneself, how are the different things related, and how does one association lead to another, and it becomes of course much more so when one is in a group and has dealings with different people, for a certain aim, and many people who are not really friends at all, but they just happen to come and you find yourself with them, and you might say, to some extent you have to associate them because they are here, the fact that they are here has a meaning for them, same way as for yourself. ¶ It may not be clear, what the aim is, neither for yourself, or for someone else, but it happens to be an experience, something that you know and then reach an understanding because of that. It does not go very much deeper than the understanding. We use the word understanding in order to change the knowledge into something else that has more meaning for one's own Being, but it does not penetrate enough and you must

not misunderstand the word understanding. Understanding is the beginning of openness. It is not as yet entirely part of you. It is part of your Being, but it is not as yet, you. The word for that perhaps is to--to use the French word 'comprendre': comprehension. When you use the French comprendre you--you see 'com' and 'prendre'. Prendre is to take - to take hold. Com means 'with' - with you. That is that then the understanding is thoroughly understood, in all its depth. And whatever then can be the effect on you is really understood in that sense. In that way, the French proverb or ~~on~~ saying, "tout comprendre c'est tout pardonner" - totally understood will make a person forgive. It is really that what we aim for, and it is a long way off, and it has to lead through understanding and it has to start with knowledge and the knowledge is connected with associations in one's mind, and the relationship between people is based on knowledge, sometimes, understanding, very seldom comprehension. When it goes from a knowledge to understanding, it starts to extend like roots. You probably, since you have been digging a great deal and particularly with the little path which is now running from Firefly House up to the place where the Village gradually starts to grow. I looked at it today and I saw again those very tiny roots, some white, you probably know, you've seen them; they extend quite a distance,

become very fine and they grow the way they do because of obstacles in the soil and they bend and they go a little distance and then they change again and sometimes they are mixed together and then sometimes they mix with other roots and that is really the way we are in relationships with each other. Someone tells me something. I try to place it, Immediately the word, or the name of the person or what I remember of such a person brings up not only the relationship towards that person but with that is connected ~~with~~ what the other person is connected with and what I happen to know about and it leads from one person to another and it becomes quite confused, something - and that is what I meant Sunday in the relationship - how far do different things that we experience and also what we ourselves set in motion, how far do they extend? Because they ramify. They are much further than we think.

I remember very early in life thinking about a voice and assuming that a voice once set into motion, in the vibrations of the air that they would continue and continue and never stop which of course was a time that I couldn't as yet explain it scientifically, that after a little while the vibration rate also stops but in my imagination the whole world became filled with all kind of noises

and then later on thinking about the brain and the impressions which are in the brain and have been created by sense organs and then have affected the brain, do they stay? And some of course are again recalled with memory, but it is interesting to think that all the words that have been told and you have listened to - I mean all throughout your life - all have been recorded and all have caused something in your brain, perhaps even disturbances, but, in any event, an effect. And how much is left of that and if you could look into your brain, as a giant computer, all the different things that have been fed into it, can they be, as a program, come out, by pushing the proper buttons? But this is exactly what happens to each person and it happens in relations with each other. Why are relations so important? Because they make a person alive. They start a person to function in the relation to someone else. And the results of course are noticed by one or the other and dependent on how deep such influences are, it may only come from one person and only received by the other. The other may not at all affect you. It may be possible that they who receive have no further use for what you are saying then, just receiving it and letting it be, wherever it is and perhaps after sometime it leaves them again and they have been forgotten.

Many impressions have been forgotten, of course, we know that. But what is it in the attitude that one should have towards other people? I think in the first place, always that kind of an openness that I'm never filled enough. That I start with, because you never can tell what may be said and what may be of value until you come to a point where you start to discriminate and then you don't want certain things that you already know or things that you have lived through and are finished with or things that come from a person where you have different associations with. And that then, whatever they may say is not at all useful to you.

How should one actually be in relation to each other? When one talks, and one talks for a definite reason, unless you want to talk to yourself and then of course it is not meant for someone else. It is meant for you, for yourself, within, talk to yourself to keep in balance, or you might say, to feel a little at home, or, not to be too much alone. Sometimes whistling in the dark in order to prove to yourself that you're not afraid. But in relation to other people, what do I extract from it? Do we give, whenever someone may talk, enough value to what is being said? And can we take in what is being said, even when it is meant for oneself, can I be open enough towards it? Or should I be open? Should I want to receive something from someone else? Of course it

is obvious that if I stay totally within myself, I cannot continue to live because that is not the way I was brought up or that is not the way I was born. And it is not necessarily that I should become a gregarious person and all the time listen, or all the time talk, but I am dependent on company and if I feel even that I wish to do everything by myself, I know that it cannot be done because I remain dependent on the outside world, constantly. And it doesn't matter if I tell myself that I'm not, and I'm free - or - that I don't have time to listen to someone because I'm so busy and engaged in something of my own. It does not mean that I'm free at all. I'm constantly bound by the thoughts of other people affecting me, dependent on my sensitivity and it comes in sometimes without my knowledge and all of a sudden I find a voice and I hear it and sometimes it happens to oneself. I speak without knowing why. It comes out and it may have been formed by certain thoughts or feelings I have and come out quite uncontrolled. Does it have an effect on someone? Even going further than that, the thoughts I have, do they have an influence? I've talked about it many times. How extremely careful one has to be with one's thoughts and of course in particular thoughts of negativity, because I can affect a person. It depends a little on the type and

it depends perhaps a little on the way the astrological configuration would work out or even define it or give me information about myself, but I'm quite certain that there are many thoughts which come from each person which are affecting someone else. Of course one is not responsible. That is, the way it is received becomes the responsibility of the person. The way it is given is the responsibility of the person who gives. But what is it, that I say, I'm still under the influence of all of that? If you take yourself, living in life as a human being and life is in you and life is in animals and life is in plants, what are the influences which affect each of such living creatures? What is it that a plant receives, the Sun, of course, the soil, the wind, Nature in general. The Moon. We know what it is to plant with the Moon rising or the ~~mood~~ MOON descending, reducing. From New Moon to Full Moon it is worthwhile to plant certain vegetables or certain flowers which bloom. From Full Moon to New Moon it is worthwhile to plant those where one is dependent on the roots. One is very much affected by the Moon when you have to do with plants. When an animal is affected he is less influenced by the Moon because he has something else ~~which in~~ within himself ~~already~~ which counteracts already the Moon and with human beings the Moon still has an influence and it is one

of the three different influences astrologically which we more or less determine but what is it in a Group? A man is much less dependent on the Moon because he has two other centers which will help him to overcome that when the influence happens to be in his mind, when the influence is on his feeling, the mind and the body, and when the influence is on his body he has two others that are not affected in the same way. And moreover, the Moon has had its influence on a man by making him manifest in the way he does and behaves. So that the influence of the Moon by man on Earth has been taken by man for himself and have become his manifestations. And for that reason the manifestations start to count a great deal more than the Moon influence. And this is noticeable in a group when people become dependent on the manifestations of others only. And the only way to counteract that is to have other influences which do not come from the manifestations but will come from his essence or from his reality. In order to make a Group - for us - it is necessary to leave the manifestations for whatever they are and to try to establish a different kind of a relationship. This is the greatest difficulty that we labor under. And I tried to explain it the other day. As soon as your sense organs start to function, there is the manifes-

tation, which becomes known and the associations simply carries it a little bit further. And then you have not time even to consider other possibilities. Whatever Man is as manifestation and whatever there may be in the five different aspects of a manifestation he produces in that a little bit more than just saying a word and it's definitely not always intellectual, it may be compared to the posture of a man and maybe that what goes into the voice may be a feeling, but at the same time a person becomes dependent - very very much on the Moon influence of other people and instead of saying that we are living under the Moon and meaning by that the Moon as it appears in the sky - it's just wrong. It is not so much the Moon, it is what we are and what we have taken on as a result of the Moon and which has made our manifestations what they are.

I've talked about that several times, because it is very important to see how the manifestations change - exactly the same as the Moon changes, and that there are certain conditions very conducive when the manifestations are not as apparent or not as strong as at other times and that the selection of the wish for Work, has to be in connection with what one is at a certain time - not manifesting - I would now say almost - not in the natural way but a little extraordinary. So that at times when I'm reminded of Work that then I would have to choose such times that I know I'm a little bit free from my ordinary manifestations. When I say 'habit', which is only a manifestation

without any connection in my mind, it can already stand by itself - and to break a habit is very useful, when it is now connected with the wish to see something else. That is the acceptance of myself as a physical body walking around, when the manifestation has to be eliminated in the process of what we call observation - is of course simply to indicate I don't want the influence of the Moon. I don't want to accept the Moon as a certain reality and I must know that the Moon is reflected light. That in itself the Moon has no power and it is only the reflection of the Sun and it varies, depending on the place where the Moon happens to be in relation to the Sun and the Earth, that then, I have a certain influence of the Moon when it so-called 'shines', at least I can see it, and it will have an influence even if it is dark and I cannot see it but still I could perceive it in some way or other. It's exactly the same way with my manifestations. They are constantly with me and they prevent me from really seeing the Sun. Because I take the manifestations as a form of Life and what is reality, is not at all the manifestation. The reality is the Sun within me - if I could reach that - the Sun within myself. I have to go through a girdle as it were of planets which are my emotional and feeling states. But when I wish the center and reach the center of myself I will consider that, the Sun

within myself. Because that is the progress I would like to make. From the surface, from the Moon, through the planets, to the Sun, and then to realize that that is really me, but you see now how completely topsy-turvy we are. Because that what is within ourselves as the deepest that one could reach and what we sometimes call 'essential essence' is not at all apparent in the manifestations and we have left it completely to the Moon - practically to establish relationships between people. And in that sense, we are moon-sick. Constantly affected by that because we are constantly affected in relationships with that, how a person behaves which then makes an impression to which we react.

When one talks about a good heart-to-heart talk what really takes place? It is a talk through a manifestation in which the manifestation really does not count very much and it is this kind of relationship of course that we have to find and that will bind us. But the difficulty exists when I talk - what will be reached? Because I'm so quite certain that - let's say - ten per cent you hear - the ninety per cent you receive in some way or other. Ten per cent will stick with you and let's hope it goes a little deeper than the surface. And very little will really reach an essential part. And still I keep on talking. Because it's the only way I really can reach, because in any other way, one is blind. One does not know languages. I talked about different

languages of one's heart.

One does not as yet know from behavior what a man is by looking at him. One does not know what actually is an influence of a person on someone else simply because with atmosphere touching you, one has absolutely no idea where a person lives unless he makes a very special effort to let it come through his heart. But even from his heart it is not direct from his essential essence. And we are not brought up to live that way. And that is of course the influence of the Earth. Because the Earth will not allow that kind of a depth. That is why we get stuck at a certain place - the same way as a feeling stops growing and the mind, even being a little bit further away from that, remains completely superficial with the five sense organs, and only when something else is added to it, of a feeling, the mind segregates it, and then whatever the impression is - is partly a word or a concept and partly the weight of such a concept, or sometimes one says even the feeling, which can be in the mind functioning every once in awhile, coming up you might say, from one's solar plexus, and trying to see - what is the value of words in the mind itself?

How will we learn to live together? We make so many mistakes. And as I said before, we are so busy. What is there to be busy with? What is important for a person? You're here at the Barn.

Why? And what is the meaning? Of course I talk about ordinary life. I have said many times not to forget it. And at some times in certain instances, it has more value than Work, but that does not mean that we are here at the Barn to talk solely about ordinary life. It is only--only something on which you are going to stand. Because you remember, how often do we talk about death? And what does it mean? To give up ordinary life? And so why continue too long in repetition of that what I already know and want to continue with because it is a little easier, or because it is - let's say for my well-being - or because I like it so much, even when I say, "I cannot live without". And it makes it extremely difficult for a person who really wants to have a choice because if they were alone, by themselves, the choice would be fairly easy. Because one already knows by experience what is important for a person. Because I say again and again, we are not such fools. We know that spiritual values, values which have to do with an existence which is lighter and also intellectually could give you inspiration instead of just ordinary kind of, let's say alertness and aliveness, are of course more valuable to a person even if he lives on Earth and that the whole purpose of living on Earth is to find out such values, not to keep on repeating what you already know thousand times. One can have for ordinary life a wish for

adventure. And one can also have a wish to make out of ordinary life the best you can make and you are capable of, and one can say one has a responsibility in order to make ordinary life or whatever it can become, that it ought to be that, and not to rest until I'm satisfied with having done that. But then there is a certain question, "What do I do with it?" And to say it very bluntly, I step on it. And this statement comes from an entirely different place in me because at such a time I compare what I am on Earth. And I know that I have to fulfill what I must do. And I know I have relationships. And I know that relationships are demanding. But there is something else that counts in my Conscience, and as soon as the Conscience is awakened a little bit there is quite definitely something; what is it good for that I do this or that, and what will it lead to, and what will I be able to extract from it.

I say these things quite advisedly because you will have to face the future of the Barn. I'm not talking as if such a thing happens tomorrow because, thank God, we don't know that. But I live each day as if I will die tomorrow; and I want to do today what, in such a case, I cannot do tomorrow. And it is really my aim to try to make you understand that, so that you see a little bit what can go on and what should you do to associate with such

ideas. And I grant you that ninety percent of what I am saying you don't hear, and that only occasionally it will come up again because, as I say, you are so busy and, maybe, necessarily so. But at the same time, whenever one is confronted with a certain decision that has to be made, what is going to weigh heavy for you for some years even, to be associated with something that is worthwhile, or to do certain things now, still remaining in contact with the outside world, to make a Group like this - to bring it up to a certain level so that it can have everything that the outside world could give you - not just a few examples, but that in a general way something could start to grow.

I have patience like Job, and I will keep on because I have an aim and I'm not deviated from that aim. I don't care even if you listen. I wish for myself to say certain things which I believe are truthful and I'm compelled - I've said that before - to talk like that, for whatever the reasons may be, that there is a Conscience within me. And it is for you to take if you wish and not to take, also if you wish. It doesn't make that difference because I am fed by a meeting. When I am very tired I know that in a meeting I can profit, so that after a meeting I can walk on air myself and not be tired because it requires on my part to live somewhere else during that period. When I talk about Work it requires, on

my part, a different level of being, otherwise I could not talk, not this way. I would just mumble a little bit. This time I don't mumble. I am very outspoken and I'm very clear. I say what is a choice for a person when he once understands a little bit about Objectivity and the value of God in his life; that then, I would say, certain things in ordinary life still could count in connection with that. What did Jesus do when he asked the disciples to come? He said, "Leave everything!" He even said leave your father and mother. "You come with me," he said, "and I will tell you and teach you." I'm not comparing. Don't think that for a moment. But I'm fully convinced that when we talk about Work it has a much deeper meaning than sometimes is even obvious in the behavior of certain people; and it is obvious it is much different from the allowance of certain thoughts in your brain. If I were not convinced about the absolute value of these ideas of Objectivity, if I could not prove it to myself both by experience and by logic, I would not sit here, because whatever you may say, whatever you may wish to do, whatever kind of a philosophy you want to follow, whichever direction you want to go, thinking it's a little easier or whatever it may be, it is not going to be better than what we talk about. Because we talk - and you can call me now 'fanatic' - we talk Absolute Truth. And

you take ALL AND EVERYTHING and you read it and you question all the statements that Gurdjieff makes. Of course it is not that it is a question of admiration of Gurdjieff. I'm fortunate, of course, having seen him and having an impression. And it is either - I've said that once before - either you love him or you hate him. And it happens to be that I love him, and not because he was what he was - although that enters - but because what he said was right. I met ideas at an age while I was already a little bit, let's call it a little bit advanced in life; rather, I was old enough. I had done away with a great many things already and I was perhaps because of that quite open. I studied many things in many directions. I know that when I go through some of the old papers, what happened before 1924. And I remember how it, at that time when I was, let's say at 24 - I was 24, 34 - what happened when I was 25, ~~while~~ when I was 20, when I was 30, my interests. They were tremendous, all over the place, because I wanted to study. I wanted to find out and I knew a little bit of this and that - just a little bit. Sometimes just a little bit more than someone else. And there comes Gurdjieff, logically explained by Orage, for whom I have tremendously deep feeling. And there is unfolded, in front of my eyes - and my brain tries to accept it - a whole panorama of <u>all</u> kind of knowledge.

All right, John. (Turning of cassette.)

And what I've found in one direction and a little bit of something else in another direction because I -- I had -- I had interests in several

directions, all of a sudden starts to make sense and put together, it is like a puzzle, first kaleidoscope, all kind of colors kind of not belonging, but by turning it - as you know, a kaleidoscope does, making sometimes such beautiful patterns - patterns of life I call them, of indications of what was life as it appeared, and what was life as noumena behind it, and relationships between different sciences and psychology and art, history, geography, nationalities, languages, all kinds of things, usu ally of interest to a young growing-up person with a little bit of experience of having seen certain parts of the world. All of a sudden that is there, totally, making sense. And then gradually the verification, also small in the beginning and reluctant and very critical, almost conceitedly critical, but continuous, so that one extracts, every once in a while, a little nugget of gold, and it becomes like a pearl which one strings and carries around one's neck, to have it with one, to be able to touch it every once in a while and to say, "Oh yes - this pearl - it came from there when I was in such and such a state and experience, and I remember. And the next one - oh, yes - that was at another time when this happened and that - yes - and it fits together. Will

Why do I talk? To make you feel that you do not as yet connect all the different things that you could in your life; that you - each one of us - has in his life, of different kinds, to put them together and to see connections, and gradually out of the totality of the knowledge you reach an essence of understanding and that finally that what is comprehension could become the inner reality of yourself with all your knowledge, the experience translated into your being and having become one with it.

This is what I hope all the time that you study, that you sit and think ~~and you~~ and you realize your manifestations, your own, nothing else but your own, and to see them truthfully and to become acquainted with yourself and to see to what extent there is aspiration already, as taken in from a variety of experiences of life that you have lived through, and you see it as relationships of you regarding the outside world - and which includes relationships of you with others, and where you were this and that, and at certain times - perhaps even accidentally - came to yourself, that you start to think and feel and realize more and more, this is me. I walk. I see myself as a total conglomeration of all kinds of things, all together in me. I can see motivations. I can see facts. I can see experiences. I put them together and I look at them and I start--start to judge about the value of them, and at times I can exchange them with someone, those perhaps who are willing to listen, those perhaps who are a little empty, those who feel that they also ought to talk so that I can listen and that there is that kind of an exchange of a different kind of a level than just going to the Big V and buy some groceries, and I have all kind of nonsensical little bit - "How do you do?" Not that I exclude them - heaven's sake! When I put on my shoes, I have to tie the strings just the same, otherwise my shoe will come off. So I pay each day to ordinary life. I have to. I have to live. That is, I take care of my body. It must eat, it sleeps. It's all right that way.

Why don't you select something for a day to become acquainted with yourself. What is it you could do for yourself really to become

serious, not only at a few times but almost during the day, ~~And~~ but I will qualify it, joyfully serious, to be really more real. Also in relationships to let ordinary kinds of things about which you are ashamed - let them be and let them stink. I said something on Sunday and I hope you were not over-sensitive and I hope perhaps you understood a little bit, because there is such conceit among us still, and you don't always call it that way. You call it a little bit of self-love or so-called self-respect, and you let it go at that and you're not willing to give. You're not willing to lose yourself at all. The price is too high. And when it says in the Bible, you have to lose all of that, and death tells you the same thing. What will you take with you? What are you giving to the Barn now in your thoughts? What are you giving to the Group as a whole? What is it is--as part of your life that you feel could be given? Or what is it honestly you want to keep and always honestly, you must keep until you can give wholeheartedly. Otherwise don't give. Don't give because I say so. Don't think that it is necessary to do in accordance even with my words. You do in accordance with what you can do. That's your affair, in that way complete freedom. But it is a book that has been written and that you can read and that comes straight to you. And also that, you don't read enough. You don't study enough. And again, you can say you have no time. What for? What do you need the time for? To make a little money or to be admired? Or to look at yourself in the mirror and you say you look beautiful or this and that is very characteristic.

Really, it is sometimes so bad and sometimes impossible for me to have patience. And at the same time I must have it, because I went through years of being impatient. I wished a great deal at times. Of course I wanted to work for it, it didn't matter. And there is no use talking about that because that belongs from 1890 on until the present. Tomorrow we think about that a little bit. What has happened during such a life. We have eighteen hundred and eighty-nine tapes including tonight. I listen to other discussions. I listen to answers to tapes and excuse me, I'm a little behind in keeping up with the ~~answers~~ answers, because the trip took a lot out of me, time and rest and concern. And I have to catch up. I say I catch up. And then I will get a few more, I say I have to catch up more and I don't catch up. I say I want to write a letter, I want to acknowledge a tape like that and I don't do it. Something else happens and then sometimes I sit, and I sit and think about the Barn, Work, so-called progress, activities, people. What are they doing, in what way? Do I know enough about them? Can I actually have a judgment? Is it right for me to judge? Is it right to be a little irritable once in a while? Is it right that I simply say, "No, no telephone answering - I am busy." Am I busy? Because you see, right after I say that, when I've said it, there I sit and I say, "Yes, I'm thinking." And someone could come in, "What are you doing?" I would tell them I'm thinking. Am I thinking? One little thought leads to another, also associative. What conclusions do I come to? None,

sometimes, leave it alone, wait, see what happens, see what is possible so that maybe someone will at times wake up. Someday they ought to, shouldn't they? Isn't that the idea of Work - that each person can, when he is called, could be chosen, could actually understand the necessity of Objectivity in his life, could actually wish to go against the grain to overcome such obstacles which cannot be removed by just looking at them, where Work is needed in order to remove them. Which one will I remove first? The first one that comes to my notice or something that is there already for a long time ~~(that)~~ I've never wanted to see? Work, then you will see. Just Work. Don't sit and think too much about it.

A little bit, I hope, you get very soon dissatisfied with the thoughts while you sit; and you will see, you will get up because all of a sudden there is the thought, "I ought to have a little 7-Up," ~~and~~ so I go and get it, so I ought to eat a little bit, so maybe I can close my eyes, maybe I ought to take a little walk - yes, because I haven't done this, I haven't done that, et cetera, et cetera. There is your day. What can you do to give it a little bit more semblance of organizing; to understand more and more of yourself, what are the influences on you; to understand more and more what are the obstacles within you. What is it that already has been - as a result of receiving impressions from the outside world, that then obstacles have been created in you which you now must see as characteristics: a little laziness, a little bit of unwillingness, a little bit of weakness, a little bit of over-~~stimulation~~ estimation of yourself, a little bit of sentimentality, a little bit of leaning over too far

back so that you really cannot walk straight anymore - all the time thinking and not feeling, just doing, sometimes without a chicken's head cut off? That is us. You know I talk about ordinary people and about ordinary life thrown together in a barn who all want something - quite rightly they must have something - but work for it. Try to find it.

Here come people again - visiting firemen I call them, of course. There they are, expecting - again, what for? What have we created already that that makes it so attractive to come to the Barn; that it is worthwhile to move here from the city somewhere so that you can live in poverty here; so that you have to have a house that you ought to fix before the winter; so that you have a hell of a time because you don't make enough money; and all of that. Is there solidarity among us? Is there room or is it all taken up by self-pity? Self-pity, thinking that you suffer more than someone else and of course unreasonably. Or sometimes even in your prayer that you will accuse God or someone else or what conditions. Just Work simply and don't ask too many questions. But when you ask [redacted] to the point. What can Work do for me? Should I or not now? Should I attend to just make sure that my hands are clean?

How will I say it differently so that we can understand the obstacles in our own personality, that you can really look at it - impartially if you possibly can - but if, for the time being, you cannot do that and maybe you hate a little bit what you have been - correct it, can you? To try, to do it over again. I told you the story about saying things twice - twice. You remember. Have you every tried it now? When you have said something, that you repeated it, but differently. Again

and again to give yourselves little tasks for a day, for one hour, not smoking, for one hour not talking, for one hour, when you telephone, ~~you~~ to say certain things in a certain way, for ~~an~~ one hour to sit at a desk and to move your hands only when necessary, for one hour to stand straight - I said that once - you can do it, for five minutes to sit straight at your desk. I've said several times, what kind of a little task do you give yourself in a meeting? What is it you can give yourself in connection with other people, liking them or not liking them, as a task - bitter medicine, swallow it, you know it can have a purging influence. You may not like cod liver ~~eat~~ oil, but it works. Gurdjieff talks about that once in a while in ALL AND EVERYTHING: to clean oneself, to get some of the thoughts out. Throw them away. Don't keep them in the presence of each other if you can. That way to be open and to say things. I'm now talking ~~(about)~~ ordinary life, you know, just ordinary life affairs, just the way how one behaves and how one wishes to grow up. If one is young, one wants to grow up. It's not always defined. You cannot describe how you will be when you grow up physically. I say once in a while, like my father. Maybe I hate my father. I don't want to be like him. I have another ideal. I'd--I want to be Prince Charming or maybe I want to be Methuselah, who knows what! Something, I want to grow up.

What is it with this spiritual life? Does that want to grow? Your inner life? Have you endowed it with that kind of a wish when you ~~want~~ went inside and knocked on the door, what did you leave? Food? Did you just

knock on the door and say, "Your meal is outside," and then run away because you don't want to face what is your inner life? But maybe you just could bring it, could you?

You remember the McDowell Club, somewhere up in Vermont or so, artists' colony, the practice - I do not know if it still exists or if they still hold onto such a practice - artists, having to do certain things, paint or perhaps write. And they were allowed, if they were chosen somehow or other or had good connections, a little bit of a bungalow out in the woods away from people. And there they were from the early morning 'til the evening. The evening was their own and community. During the day, was entirely their own. No disturbance by anyone. No friends to call. No telephone. Not even going out for food. Food was brought from the general kitchen, put outside under the porch with a knock on the door - that's why I said it - "Here is your meal," and whoever brought it went away. And the artist was alone with his God. And he could eat, and he could take his food in, open the door, close it - maybe he could eat it on the porch. He had an aim for that day and he was going to work that day. There was that colony based on that kind of an aim of sincerity. And say I'm an artist, I want to write a book but there is so much disturbance that I cannot 'this, that and so forth'. So there is that colony. So I go. Could I, could I actually work like that? Can you, for one day, to make that kind of an aim - a little vow - not even a promise, much more than that, a vow. You know what a vow is. A vow is a very serious matter. In the terminology of Gurdjieff, a vow is when you don't keep it, you kill yourself. So we stick, for the time being, just with a little promise

that you make for yourself. Could you make such a kind of a promise: Today I Work. I know some people in ordinary life who have absolutely nothing to do with Work. And perhaps even, even if they have heard of it, have no interest because they have something for themselves. It's enough for them. I know one man who has to write a book. When he has to write one, he closes himself up in his room regularly from 8 'til 6. He lives in a house. He's married. He has children. But there is a rule: Do not disturb father. Because he can write a book in six weeks, and when he writes it and it is sold - which he usually does - he can live, you might say, for another year on what he gets. Such a thing is not easily made, you know. It is a Conscience matter, and it is definitely based on having some kind of a Will. And even if the Will is not the result of Conscience and Consciousness, it is the result of a very strong wish on the part of the person to say: 'Whatever it costs, I have an aim, I fulfill it.'

I've said before, if I want to make money, I make money my God. It doesn't matter then because every time I think of what I'm doing, I think of money. Every time I spend time, I think of money. Every time I think of money when I meet someone, so that when I talk and I use the time, I think of money. What is the value to me in terms of money, meeting such and such a person. And if it is not worth the money I won't meet them. But I go after those so that I will make money. That's my God. You see, that is ~~the~~ kind of an aim to have. I don't care if it's money. It

is an aim to teach myself, to say 'yes' and keep it, for a day. For a day to take an aim. Any one of your characteristics with which you are familiar. And you say for that day I will observe it. Not go against it. Go along with it. Follow it. See how it is in its ramifications, in its reactions towards others, where it comes out. And don't generalize too much. It's far better to say it is the way I move my left finger, or instead of saying I am conceited.

How many cliches you use in language, words that just come out of your mouth unnoticed, but there they are, you hear them, swearing, uncalled for. Just happens because something happens to you and you are automatic. To see it for what, just one day in your life, that kind of an aim. And a couple of days later take something else. Take hundred characteristics of yourself and see how far you can get. To learn to know yourself. It's a far better school than any other, than any other book. Even reading about other people will not give you this information. And no one is going to tell you because they won't. They're not that kind of friends. But when you do know, so that you know more than someone else, then one can talk about it because then there is freedom when you have made an aim and fulfilled it, and then you are even on equal terms and perhaps even much more than someone else who has a much better chance to look at you objectively.

What does one really wish? What does one really want to build within oneself? What is this tower of strength? What is the question all the time of the solidity, that I want to be able to rest on it, stand on it? I call

it the past. I call it manifestations. I call it ordinary personality in order to make something grow, to extract from that what I must live now, all the time having in mind money. But I call it God, or I call it 'I', or I call it my Life. These are the things I feel, you see, we can afford to think about. Those are the things one talks about with oneself and with a few others, between each other. No other further questions. No more about wanting to appear more brilliant. Just simple folk, almost as if it is like a folk-dance you do because it gives you unity. You join in something and you know it belongs because you have that as life in you and you want to - let's call it 'devote yourself' to the possibility of extracting something from a combination of people who are here for a purpose and not to get into each other's hair, and to behave properly together and not to allow your ordinary little god-damned tendencies to take the (over and) upper hand. Why should they? I talk about that several times. Do it somewhere else. But don't do it here. You see, one person can spoil - a rotten apple - it isn't right. You have to get out.

What is a healthy body? You know how a body functions - when there is a little bit of a wound or a thorn or something that is foreign material - every cell of the body tries to furnish food. It is as if it -- a certain current is set up between all the life cells so that the wound can be healed quickly. It is as if there is a fire and fifteen fire departments answer, all at one call. That is a body wishing to protect its health and forcing that what might affect the body as poison, forcing that out of the body because it's healthy.

You see what I mean with a Group. A Group, when it is healthy, will not allow a rotten apple. A Group, when it is healthy, cannot allow, and a rotten apple will eliminate itself if you could only have that belief. If you could only see what is meant by the First Obligonian Striving: The health of the body of a Group - not too much, not too little, enough in the right kind of a mixture. How much time to give ~~of oneself~~. How much to take ~~of someone else~~. How much to give of oneself. How much to take of someone else. The right mixture. To be, when someone else is not being; not for yourself to answer that kind of a question, ~~then~~ then only in the affirmative. I wish because then I can; I said that the other night, you remember - the health of a Group depends on the members. But the members must understand that it depends on them and that because of that - don't forget who behaves sometimes not right, and don't immediately do as if nothing has happened. Whatever it is, [redacted] has happened, or whatever may be small - it may be, sometimes, a small remark, maybe sometimes no remark, just a look, but something must be there to show the healthy state of a Group. You can say it's an impossible aim. And I agree with you. But exactly because I don't know that it cannot be done I will try to continue to go on and maybe God can help.

Goodnight.

END TAPE

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